

N^o 4
The DUTY of Living Peaceably as Men,
Neighbours, Subjects, and Christians,
Consider'd.

A
SERMON
PREACH'D in the
Cathedral Church
OF
WINCHESTER;

AT THE
ASSIZES held there, *March 7th. 1714.*

Before the Honourable
Mr. Baron PRICE, and Mr. Justice ETRE.

by HENRY LAMBE, L. L. D. Rector of
Nursling, and Chaplain to his Grace the Duke
of MARLBOROUGH.

publish'd at the Request of the High-Sheriff, and
the Gentlemen of the Grand Jury.

L O N D O N,

Printed for J. Osborn, at the *Oxford-Arms*, in *Lombard*
street; and E. Symon, at the Corner of *Pope's-Head Alley*,
in *Cornhill*. And Sold by J. Baker, at the *Black Boy* in
Pater-Noster Row. 1717. Price 4 d.

Printed by J. G. and Company
at the Press of the
Cathedral Church

SERMON

PREACHED IN THE
Cathedral Church

OF
WINCHESTER;

ON THE
FESTIVAL OF THE HOLY TRINITY



By the Rev. Henry
Barton, Rector of the Cathedral

of Winchester, and formerly
of the Cathedral of Exeter.

Published at the request of the Rector, and
the Government of the Cathedral.

LONDON:

Printed by J. G. and Company, at the Press of the
Cathedral Church; and by J. G. and Company, at the Press of the
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Cathedral Church.

To the Right Worshipsful

HENRY KNOLLYS, Esq;

High-Sheriff of the County of

SOUTHAMPTON :

And to the Gentlemen of the Grand Jury;

Sir John St. Barbe, Bar.	Chidwick Kent, Esq;
Sir Dewey Bulkley, Kt.	Robert Kercher, Esq;
Sir Charles Norton, Kt.	Dutton Gifford, Esq;
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Edward Rook, Esq;	Gilbert Wavell, Esq;
Woolfran Cornwall, Esq;	

GENTLEMEN,

*IN Obedience to your Command ; and
that I might exactly conform to the
Duty of my Text, this Sermon appears in
publick.*

*The Subject I could not think improper,
After His MAJESTY, (who is all Goodness)*

DEDICATION.

bad given such an Instance of Unparalell'd Pity and Compassion in His most inveterate Enemies.

Tho' in the Snare they laid for the Innocent, their own Feet were taken; yet Mercy bad so much the Ascendant over Justice, that, by the Few who suffer'd, it seem'd only to remind others, for the future, who have forgot the 13th of the Romans, ----- That he beareth not the Sword in vain, Ver. 4.

I am always Cautious, how I concern myself with Affairs of State. But 'tis His MAJESTY's Command, That the Clergy at all convenient Times; but especially upon all Publick Occasions, should Vindicate His Prerogative both Ecclesiastical and Civil.

This Authority, Gentlemen, together with my own Inclination, encourag'd me to urge, before so great an Auditory, the Duty, as it corresponds with the Articles and Canons of our Establish'd Church.

DEDICATION.

If All would shew the same Zeal for His
MAJESTY's Prerogative, Mr. High-
Sheriff, as you have done, Discourses of
this kind were needless. *Your steady Affec-*
tion for His MAJESTY's Government in
general, and the remarkable Instance of
Generosity and Hospitality to your Coun-
try, upon a Publick Day of Thanksgiv-
ing, are an ample Testimonial *June 7.*
of your Loyalty and strict Adherence to
the Constitution as by Law Establish'd.

That we may, in all our several Stati-
ons and Callings, advance the Peace and
Tranquility of the Kingdom: *That we*
may interpret favourably and dutifully
all Publick Actions, and exert our selves
in maintaining the Dignity and Honour of
the Crown, against all its Adversaries:
That we may not only take, but regard
our Oaths of Fealty and Allegiance to
His MAJESTY: *That our Faith may be*
known by our Works: That we may imi-
tate those, who maintain the Prerogative,
and

DEDICATION

*and consult the Publick Good ; and live
in Unity, Concord, and Harmony, one
with another ; is the constant Prayer of,*

Mr. High-Sheriff, and Gentlemen,

Your most Faithful,

and most Obedient

Humble Servant,

Henry Lambe.

T H E

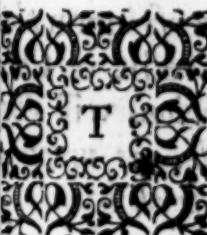
T H E
D U T Y

O F

Living Peaceably, &c.

R O M. XII. Ver. 18.

*If it be possible, as much as lieth in you,
live Peaceably with all Men.*

 **T** H E Difference between the
Animal and *Human* Natures,
is chiefly this, that the former
are impressed with several *In-*
stincts, which lead them to
the Means of their *Preserva-*
tion, and to the several *Satisfactions* of their
respective *Appetites*; which, wheresoever
they find, they seize and devour, without
Respect to any but themselves: *Quickness* of
Sense, to find out their *Prey*, and *Strength*
to defend it, is their *Title*; and *Possession*
their only *Law*.

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2 The Duty of Living Peaceably.

But the Human Nature is adorn'd with *Reason*, and impress'd with Principles of *Justice*: we are bound up by the Law of our *Creation*, to govern all our *Desires*, and all our *Pursuits*, not with Regard to our *Selves* alone, but to the Interest of the whole *Community*. We are design'd for a Sociable Life; *Justice*, *Civility*, *Self-denyal*, and a *Publick Spirit*, are our proper *Dispositions*.

He who lives in Amity with All Men; who seeks his *Own* with Safety to the *Common* Interest; who is content with such a *Property* in his Goods, as the Laws of that Society he lives in, allows him: *This* Man asserts the Dignity of his Nature; lives as becomes him, and will be honour'd and be lov'd of *All*.

St. Paul, therefore, amongst other Moral Duties, which he presses upon the Christian Disciples, lays a particular *Stress* upon this as a Thing, upon which the Credit of *Christianity*, and their own *Reputation*, will very much depend: *If it be possible, as much as lieth in you, live peaceably with all Men.*

This Epistle seems to be design'd by the Apostle, against those *Jewish Converts*, who being fond of the *Jewish Ceremonies*, retain'd them still; and so corrupted the Gospel by mingling the *Mosaic Rites* and *Sacrifices* with it. And upon this Account, because they did not forsake the *Jewish Economy*, but took *Christianity*, as it were

into

into it, they found some sort of *Favour* under the cruel Persecutions which the *Jews*, upon all Occasions, rais'd against the *Christians*. Which, when the *Gnosticks* had observed (who were, indeed, by Profession *Christians*, but *filthy*, *profane*, and *debauch'd* in their Lives and Actions) they also joyned themselves to these *Judaizing Converts*, that they also might be the better used, whenever the *Jews* had Power enough to fall upon the *Christians*. And these *Opinions* being very grateful to Flesh and Blood, providing for the Security of their *Persons* and *Lusts*, preserving, as they imagin'd, their *Faith* and *Interest* too, were very easily receiv'd; and *pure Religion* was more or less corrupted by them, wheresoever it was profess'd.

St. Paul, therefore, uses all his Force in this Epistle, to explode this growing, but pernicious Heresy, and retrieve the *Truth* and *Purity* of the *Gospel*, from these false and *adulterate* Representations of it, which they had made. To this Purpose, he urged divers Arguments, to prove, That the Religion of our Saviour is *perfect* in it Self, and will be accepted of God, without the Addition of any Part of the *Mosaic Constitution*: That *Christianity* consists in the *Reformation* of our *Lives*; the *Change* of the *Habit* and *Temper* of our *Souls*; that no *Sacrifice* or *Offering* will avail any

2 Ep. Pet. cap. 2.

Cap. 3. 8.

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thing, but the *Offering* of our *selves* to God.

Cap. 12. 1. And in the following Verses, and

the Remainder of the Epistle, he exemplifies the Christian Religion, as it is a *Rule of Life*, in the most *material* Instances, in Opposition to the false Account of the *Gnostic* and *Judaizing Christians*; and from the 10th Verse, to the Text, he illustrates this one great Duty of Christianity; namely, *Kindness, Liberality, Love, Complaisance to all, Sympathy, and a Fellow-feeling*; that we *rejoyce with them that do rejoyce, and mourn with them that mourn*; that we *distribute to the Necessity of Saints*; that we *be given to Hospitality*; that we *recompense to no Man Evil for Evil*; and the like.

All which *Branches of Humanity*, and that sociable Temper, which is now more especially requir'd, he sums up at last, in the Precept of the Text — *If it be possible, as much as lieth in you, live peaceably with all Men.*

Upon which Words, are to be consider'd

I. A Duty — *Live peaceably.*

II. The Object of this Duty — *With all Men.*

III. The Manner how this Duty of Living peaceably with all Men, is to be practis'd; not *indifferently*, but with *Zeal and Vigour* — *As much as in you lieth.*

IV.

IV. The Limitation, or Restraint in the Practice of *peaceable living* — *If it be possible*; if it may be done with Safety to all our other Duties and Obligations we are under.

I. Here is a Duty commanded — *Live peaceably*. This is a Duty which respects our Behaviour in those *Relations* we stand in one towards another. And we may understand it either,

1st. More Generally, as comprehending all the Duties of *Universal Righteousness* and *Love*; as a *Publick Spirit*, a good Temper, a due Respect to all Conditions of Men, with a *Readiness* to assist them, as their *Necessities* shall require. All these *Habits* and good *Dispositions* of Mind, are contain'd in *living peaceably*; these are the *Grounds* and *Foundations* of it.

And, indeed, by how much our Minds are void of these social *Dispositions*, or by how much we are resolv'd into our *Selves*, and only seek our own *Advantages*, by so much we *sour* and *disgust* our *Neighbour*, by so much we raise his *Displeasure* against us; which, whenever Occasion is offer'd, will shew it self in open *Enmity* and *Revenge*. The Word *signifieth*, is of a general Signification, and implies those *Dispositions*, that *tend* to *Peace*, rather than that we barely *keep* the *Peace*, and do not *actually* quarrel. And if we observe the *Context*, it will appear, that it plainly favours such a general *Interpretation* of the Duty, as *this* is :

For,

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For, from the 10th Verse to the Text, many Instances of *Universal Love* are mention'd ; as, *Be kindly affectioned one towards another*, Ver. 11. *Be given to Hospitality ; rejoyce with them that do rejoyce ; bless, and curse not.* And at last, they seem to be all resolv'd into the Duty of my Text, *i. e.* Do all such Things, as may preserve the *Peace and Concord of Society.* Or else,

2dly, The Precept of the Text, *Live peaceably*, may be taken more *particularly* for a *meek and quiet Spirit* ; that we take care to give no *Offence* to any, and not be apt to take Offence our selves ; not easy to see, always willing to forgive Injuries.

And tho' there is no very *material* Difference between these two Interpretations of the Duty, since they both respect the *Preservation of Peace and Love* ; only the *former* does it more *remotely*, or in its *Causes*, by disposing the whole Habit of the *Soul* thereto ; the *latter* more *immediately*, by pressing those Acts upon us, which respect the preventing of *Discord*, when it is coming, or restoring *Peace*, when it shall happen to be disturb'd : I shall rather chuse to insist upon it in this *latter* or *special Sense* ; because the Explication of the Duty in the *general* Sense, would be too large a Field of Discourse.

If it be possible, as much as in you lieth, avoid *Contention, Anger, Strife, and Animosity* ; so behave your selves in all the Relations, which you

you stand in towards all Men ; that you neither provoke the *Displeasure* of any Person, or suffer your *selves* to be easily provok'd, or transported into Displeasure against any other Man ; and when any *Dissention* arises (*for Offences will come*) that you do all you can to restore *Good Will*, and *Amity* again, as soon as may be. This is the Nature of the Duty in general, *Live peaceably*. And this implies,

1st. *Humility*, or a modest, that is, a true Opinion of our selves. It is of *Pride*, Prov. 13. 10. that *Contention* arises. What is the Reason of Ill-will, but a *Resentment* of Injuries ? Is it not an *Irritation* of Mind upon an *Apprehension* of some *Contempt*, or *Neglect*, that has been offer'd, with an intent to revenge it ? If, therefore, the *Principles* of *Enmity*, and *Hatred* amongst Men, are a Sense of Injuries received, then to *live peaceably*, implies *Humility* of Mind, or that we understand our selves, and *be not wise, or strong in our own Conceit, above what is meet to think* ; that we do not lessen others, or look upon their *Qualities*, their *Parts*, *Persons*, or any of their *Circumstances*, Rom. 12. 3, 16. with *Contempt* ; that we do not set an undue Value upon our *selves*, and none, or little, upon other People : Such a Temper of Mind can never live in Peace, but is *mischievous* to all Society. Wherefore, to *live peaceably*, is to live humbly ; to be well, and truly acquainted with our *selves*, to see our own Defects, All
Hu-

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Humours, and contemptible Passions, and our continual Dependance upon our Neighbour. And thus if we see our *selves* in a proper Light, we shall fall of Course into mutual *Condescension*, and *Love*; preventing *Animosity*, and *Strife*, which proceed originally from *Conceit*, and *Pride*. Again,

2dly. *To live peaceably*, implies a Courteous Civil Behaviour. Every Man has his *Order*, and *Station* in the World; and is, or ought to be good for something, or useful in some way or other; and it must be observ'd in our Conversation with him, that we allow him what *he is*, and give some *little Allowance* to what he thinks he is, or to what he should be. *Enmity* proceeds from Jealousy of Contempt, or *Injury* offer'd; then *to live peaceably*, is to live civilly, to allow every Man his *just Praises*, to put the best *Construction* upon his Actions, to look upon him on his *clearest* side; to respect him, in his *way*, by all such *Actions*, *Signs*, and *Words*, as are customary where we live. No Man ever made an *Enemy* by over-acting the civil part; but how many *Quarrels*, and *fatal Enmities* have arisen from an *haughty contemptuous Behaviour*? But,

3dly. *To live peaceably*, implies *Charity*, or a sincere Concern for the Peace, and Quiet of *Society*; a *Solicitude* to preserve it where it is, and to *restore* it where 'tis lost; to bend the *Obstinate*; to *moderate* the *severe*, to mollify the *fierce*, to pacify the *angry*, to pass between

contending *Parties*, and make up all the *Differences*; to be an Example our *selves* of *Humility*, *Meekness*, and a peaceable *Conversation*; that neither *Enmity*, or *Dissention*, *Strife*, or *Sedition*, may have any room in the *Places* where we live.

These are the *Principles* of peaceable Living. And this implies in the

1st. Place, That all those peaceable *Dispositions*, before recited, become the *Habit* of our *Mind*, the very *Temper* of our *Souls*; that we not only exert some *transient* Acts of *Meekness*, *Patience*, and *Civility*; but that we make them habitual to us. No *occasional*, sudden Acts of *Humanity*, and *Meekness*, fulfill this *Duty*; no byassed, or *interested* Composition of *Differences*; no *artificial* hiding of our *Resentments*; or curbing our *Passions*, because, perhaps we cannot *safely* shew them: But it is a *Life* of *Peaceableness* that is requir'd; the *Temper* of *Meekness*, that is at all *times*, and in all *Cases*, whether it makes for, or against us, for our *friend*, or against him; we must be always the same; we must live a *Life* of *Peace*; which implies, in the

2^d. Place, An *industrious*, *vigorous* Prosecution of *Peace*; or that Acts of *Meekness*, *Charity*, or a kind *Interposition* of peaceable *Offers* be the *Business* of our *Life*. Thus *St. Paul* explains the *Duty*, *Follow Peace with all Men*: and the *Psalmist*, by, *Seek Peace, and ensue it*. So the

Heb. 12. 14.

Psal. 34. 14.

1 Pet. 3. 11.

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Apostle in this same Epistle ; Let
 Rom. 14. 19. *us follow all such things, as make for
 Peace.* The Sense of all which, in the Pra-
 ctice of it, is this ;—That we do not *despise*,
 but endeavour to *satisfy* the Discontents of o-
 thers (tho' causeless) against our selves ; that
 we not only *forgive*, and so do our part to-
 wards *Peace*, but that we also endeavour to
 remove the *Prejudices* of our *Adversaries*, that
 they may be *reconciled* to us.

And so, in respect of others ; we are not to
 sit still, and *unconcern'd* in the *Accidents* of
 our Neighbour : For we are Mem-
 Rom. 12. 5. *bers one of another.* It is one thing
 2 Thess. 3. 11. to be a *Busy-body*, or a *Capricious In-*
spector into other Mens *Affairs*, a
Spy upon them to find out their *Weakness*, and
 aggravate their Failings, to rejoice at their
Folly, *Ignorance*, or *Misfortune* : This is not the
Temper of a *Christian*, nor of a *wise Man*, but
 what is to be abhorr'd, and *discourag'd*, where-
 ever it appears. But it is quite another thing
 and our incumbent Duty to interpose with *Cha-*
rity, and *Prudence*, in any *Differences* that a-
 rise among our Neighbours, if, by any honest
 means, upon a pure, and perfect *Principle* of
doing good to both sides, we may preserve or re-
 store Good-will, and *Peace* where we converse

3dly. And Lastly, *To live peaceably*, implies
 a continued, constant Habit of peaceable Li-
 ving, in all the *Acts*, and *Exercises* of it, all
 the Days of our Life ; that we be always *humble*
 ble

ble-minded, meek, and charitable; not apt to give Offence to any, and ready to reconcile the Offended. Col. 3. 12.

And this may be sufficient for the Explication of the *Duty*, the *Nature*, and *Principles* of it, and whatever is contained in it.

And whosoever has imbib'd these general Rules and Principles of *peaceable Living*, which have been already mention'd, will both understand, and be well-dispos'd to the *Practice* of it in all *Relations*, and on all *Occasions*, towards all sort of Men: which is next in order to be consider'd.

II. The *Object* about which this Duty is exercis'd, and that is—*All Men*, that we live *peaceably with all Men*.

The Practice of this Duty of *peaceable Living* towards all the several Orders, and Degrees of Men, or toward *Inferiors*, *Equals*, and *Superiors*, is absolutely necessary.

1. Towards *Inferiors*. We ought to treat them with *Condescension*, *Humanity*, *Charity*, and *Love*; be careful not to *provoke* them, but keep them *easy* in their *lower Station*, and cherish in them a good *Opinion* of their *Betters*; consider that such a kind Conversation with them tends to *Peace*, and the contrary to *Con- fusion*. So also,

2. Towards *Equals*. How *candid*, and *obliging* ought we to carry our selves towards them, how *firm*, and *just* in our *Friendship*?

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That we speak no *Evil* of them; that we wish them well, and do them *Service*; that we adhere to no *Party* amongst Neighbours, but *reconcile Animosities*, and keep our selves *indifferent*, and *unbiass'd*: and consider how these things tend to *Peace*, and the contrary to *Trouble*, and *Disorder*. And,

3. Lastly, Towards such of our *Superiors* as are above us in *Quality*, of better *Birth*, *Estate*, *Honour*, *Learning*, *Place*, or *Education* than our selves: we ought to bear them a just *Respect*, vindicate their *Reputation*; keep clear of *Envy*, and be ready to *assist* them. As also towards those of our *Superiors*, who have some degrees of *Power*, and *Authority* over us: we ought not only to bear them a just *Respect*, which equally belongs to *all Superiors* but *cheerfully* comply with their *lawful Commands*; reverence their *Councils*, and regard their *Reproofs*; and consider how the contrary Temper tends to *Faction* and *Tumult*. Our *Fellow-Subjects* cannot *oppress* us, or our *Governours* enslave us. He that apprehends the *Blessings of Peace*, and *Security*; the vast *Encouragement* that *Property* gives us to proceed in *Trade*, and *Arts*: since whatever you can *honestly* get is your *own*, will never be *factions*, and *unpeaceable*: He will not easily *listen* to the *Insinuations* of *discontented Men*; but will consider with himself, that we can never be better; and, therefore, will not be drawn away into a *Hatred* of his *Governours*, or

ill Opinion of their *Administration*. He will not hearken to the Reports of *designing* Men; but keep his *Station*, and not be led away by *Popular Suggestions*; for *this* is directly *opposite* to the *peaceable Temper*, and the Duty requir'd in my Text. *Distrusts* and *Jealousies*, are a *Degree of War*; at least, a constant *Preparation* to it. They are always prepared for open *Hostilities* with their *Governours*, who *distrust* their *Justice*, *Fidelity*, and *Love* to them. Wherever there is *Jealousy*, nothing but *Power* is wanting, to make a direct *Rebellion*. He who would approve himself a *peaceable* and *loyal Subject*, must receive the *Laws* as he finds them, and *cheerfully* submit to them. He must be intire to the *Government*, and confide in the *Justice* of it. He must not make himself a *Judge*, where he has nothing to do but *obey*.

What Reason have we to be *afraid* or *jealous*? Our *Misery* can be no *Benefit* to the KING; our *Poverty* cannot be his *Riches*, or our *Discontent* his *Pleasure*, or our *Slavery* his *Liberty*. And, therefore, in our *private Station*, to take Things as they are, and to be *heartily Loyal*, is the only way to preserve our *Peace*. If we would but remember, that we are single Persons, or a particular *Town*, or a particular *Trade*, in a vast *Commonwealth*, where the *Interests* are *different*, and the *Ways of Living* many, and interfering one with another; it would pacify our Minds, when, in some particular *Acts*, it so falls out, that our *private*
Inte-

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Interest is not gratify'd. The *Legislators* take a View of the State of the whole *Commonwealth*, and consider the *General Good*: If therefore our *private Interest* shall be cross'd in any Point, yet still we are *Gainers* (if we understood it) in that the whole *Commonweal*, (in which we are so much concern'd) is provided for. So that, of course, to be querulous, as we generally are, if any Law be made, that thwarts our *private Interest*, is as foolish, as it is *unpeaceable*. We know nothing distinctly of the *Principles* and *Reasons* upon which they proceed. Our *Compass* is but narrow, confin'd to our *Trade* and *Calling*; and we are not qualify'd to be *Judges*, and have, therefore, nothing in *Prudence* to do, but *believe*, and acquiesce. Nothing but a *conceited, factious, hot, fiery Spirit*, will dispute the *Effects*, when we know little or nothing of the *Causes* that produc'd them.

We then acquit our selves as *peaceable Subjects*, when, after the Choice of such Persons to represent us, and make *Laws* for us, we *confide* in them, and believe, that they have good Reason for what they do; tho' perhaps, in some *particular Instances*, we shall not be able to discern it. And,

Lastly, To live *peaceably* as a Loyal Subject, is to keep our *Station*, and not be drawn away by *popular, designing People*, to rise in Arms against the KING, or His *Ministers*. This is directly *opposite* to the *peaceable Temper*, and the *Duty* of the Text. They who are always

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complaining and discontented; They that will speak Evil of the KING, and misconstrue all His Actions; They that will calumniate His Ministers, and take the Part of His Enemies; They that are always cross to the Interest and Honour of the Crown, as by Law Establish'd; are justly esteem'd *unquiet, factious People*. This Temper of Mind, and these Overt-Acts, have a Tendency to Rebellion: but open Resistance, or taking up Arms against the Government, is *Unpeaceableness* to the last Degree. We are not suppos'd to be the proper Judges of publick Affairs; and were the Principle of Resistance in some Cases, esteem'd as Lawful; yet, so long as there is *Craft and Design, Ambition or Poverty, Disappointment and Revenge* amongst Men, we should never be at Peace. Nothing but *Confusion* would attend any Nation, where such a Liberty is allow'd.

And thus I have consider'd the Duty in the Text, of *living peaceably, as Men, Neighbours, and Subjects*.

I now proceed to consider, when we may be said to *live peaceably, as Christians*, or under the *Laws and Discipline* of the Church.

He that would approve himself a *peaceable Member* of the Church of England, must,

In the First Place, Acquaint himself with the Nature of the Ecclesiastical Government, as by Law Establish'd; and how kind and easy it is to all. False Apprehensions of the Church's Authority, on the one Hand, as if it was Usurp'd,

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Usurp'd, Anti-Scriptural, and governing the Consciences of Men in an *absolute* manner; and of the Duty of Church-men on the other Hand, as if it was *rigorous, hard* and *insupportable*, are enough to expose, even *honest* and *well-meaning* People, to *Faction* and *Schism*. Were the Government of the Church in England rightly understood, no rational Man, none who were clear of *Design* and *Prejudice*, could be *unpeaceable* under it: For it is, indeed, but a Part of the Government of the State. They are not Two Governments *simply*; but are call'd so with respect to the *Subject* Matter about which they are exercis'd: *That* of the State about Matters *Temporal*; *that* of the Church, about such Things as concern our Souls: And as the KING is the *Sovereign Lord* of the State, so He is also the *Head* of the Church, or *Supream*, as well in *Ecclesiastical Causes*, as in *Civil*.

Hence, as the *Nursing Father*, He provides for the *Happiness* of His People in all their *Capacities*; not only for their *Temporal* Interest, but for *that* also which is *Eternal*; *i. e.* That Churches be built for the Service of God; that *Ministers* be ordain'd to *officiate* in them; that *Maintenance* be settled to encourage them; that *Canons* be made for the *Regulation* of their Lives; that *Liturgies* be compos'd to prevent *Confusion*, *Fancy*, or *Disorder* in the *Publick Worship*; that *Laws* be enacted for the *Assembling* of the People, for the *Instruction* of Children, for the punishing of *Profaneness*, suppressing of *Schism*, and

and preventing *Heresy*; that *Bishops* be ordain'd, according to the Word of God, to see that all these wholesome *Provisions* are duely put in Practice; to watch and preside over, as well the Pastors, as the Flock; to *rebuke*, to *exhort*, and *encourage*, as *Occasion* shall require; and, finally, to execute all the KING's *Ecclesiastical Laws*. 2 Ep. Tim. 4. 2. Tit. 3. 13.

By this Account of the Church in England, we may discern how agreeable it is to the Monarchy; how free from that insolent Ambition, and those ungrounded Pretences of Popery, which set up the Authority of the Church above that of the State, in Matters of Religion; from whence it must come to pass, that Nations shall often be disquieted, and always distracted between Two Sovereign Powers: Princes shall be precarious, and the Government of the Church Despotick and Tyrannical.

And by this Account, we may also apprehend how easy our Ecclesiastical Discipline is to the People. There is no Arbitrary Power; no Decrees of One Bishop to stand for a Law; no Sentences from the Word of God under the Interpretation of a Committee to determine the Case, as it is in the Church of Rome; but a standing, written Law between us; formal Courts to plead in; Means to defend our selves against any Accusation; clear Evidence requir'd; and such an easy Punishment, if we are faulty, as designs no more, than to reduce us to Truth and Virtue; that we may be preserv'd, in

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the *Communion* of Saints, true and *undefiled Members* of our Blessed Lord,
 1 Cor. 12. the *Head over All*; 'till we shall, at
 12. Eph. 5. 23. last, be united to Him for ever.

Farther,

2dly, He that would approve himself a *peaceable Member* of the Church of England, must acquaint himself, as with the *Principles, Foundation, Manner, and Order*; so also, with the Nature of our *Ecclesiastical Laws*, and the Matter about which they are *conversant*. The Church pretends not to change our *Religion*, or impose new *Articles of Faith*, or any *Ceremonies*, as of Divine Necessity, or as obliging the *Conscience*. But they are only exercis'd about the *outward Conduct* of that *One Faith*,

which is *unalterable*, and *was once*
 Jude 3. *for all deliver'd to the Saints*; or about those Things which are left by the Will of God to the *Determination* of the Church for ever; and which may therefore differ in *different Countries*, according to the *Necessity* of Things, and the *Temper* of Persons. And this, indeed, is one great Part of that *Christian Liberty*, which the Apostle boasts of, and recommends the Gospel by; *i. e.* That we are not tyed up, as the Jews were, by the express *Command* of God, to the *minuteſt Observations*,

which was *that Yoke, that neither*
 Acts 15. 10. *they, or their Fathers were able to bear.*

But a Liberty of Discretion is left to the Governours of the Church in Things of *indifferent Nature*;

Nature; to *do*, and *order* that which shall appear the most conducing to promote *true Piety* among the People.

And tho' in other Churches, their *Canons*, *Rites* and *Ceremonies* are *infinite* and unintelligible, burdensome and expensive; their *Government* Tyrannical, and the Practice of it Mercenary and Partial; yet our *Church Laws* are few, our *Ceremonies* natural and significant, and the *Discipline* so gentle, that a Man may live under it as *easy*, as he himself would reasonably wish.

He then who would approve himself as a True Son of the *Church*, must adhere to her Interest intirely, and assert her with *Courage* and a prudent *Management* upon all Occasions, to have a Care, as of *Coldness* and *Indifference* on the one Hand, so of *heady Zeal*, and *unchangeable Divisions* on the other.

Thus have I endeavour'd to consider the Duty of *living peaceable*, in its full-Extent, as we are Men, Neighbours, Subjects, and Christians.

And this leads me to the III^d Particular observ'd from the Words of the Text—The Manner how this Duty of *peaceable Living*, in all *Relations*, is to be practised: It must be with *Zeal* and *Vigour*; If it possible, and as much as lieth in you. That we do not only not *actually* disturb the Peace of our *Neighbourhood*, the *State*, or *Church*; but that we do, and forbear all such Things, as in their

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their *Nature*, tend to the *Preservation* of Peace. For, besides not quarrelling our selves, or taking part with those that do, can we not all be *impartial* in our *Opinion* of all Men? Can we not *discourage* all *contentious* Persons, and stop their Mouths when they vent their Passions, and talk *indecently* of such as are better deserving? Can we not be so *Honest*, as to rebuke the Slanderer (though otherwise our Friend) and venture his *Displeasure*, rather than soothe his Wickedness? Let none pretend to be *peaceable Men*, who underhand encourage *Differences*; who are pleas'd when they arise, or that having Power to suppress and heal them, do not employ it. Nothing less than

Rom. 14. 19. *this, is to follow after the Things that make for Peace, or to do what in us lies, to live peaceably with all Men.* So also,

2dly. In respect of the *State*: To do what in us lies, is not only, not to *rebel*, or take up Arms, but to stop *Sedition* in the *Principles* and *Beginnings* of it. And can we not turn away all *secret Whisperers*, who would insinuate Evil against the present most happy Government and not listen to them? Can we not question all base *Suggestions*, and consider the *Probability* of the *Relation*, the *Principles*, and *Quality* of the Man, who relates it, before we give any *Credit* to it? Was the *Succession* settled upon an *Illustrious Family*, to become, afterwards, a *Tool* to the *Pride*, and *Ambition* of an aspiring

aspiring People, who would undermine the Government, and consequently destroy themselves, rather than not gain their Point? Can the King have any regard for those, who fly in his Face every day? Or can we imagine it a thing reasonable, that *he* should trust *those*, who by long Experience, He finds, are His most flagrant Enemies? Does not his Majesty know the Behaviour of the Party, and what Marks of Distinction they use to ridicule his Person, and Government upon Public Days of Rejoycing, and upon all other Occasions? Are we so vain in our Imaginations, as to think that his Majesty don't see through the Designs of his Enemies? And are we to reflect upon his Majesty, because *he* secures his Person and Government? If Taxes are requir'd, and an Army maintain'd to defend our Country at this Conjunction, who ought to complain? The Innocent or the Guilty? They who always wish well to the Government, or those who would willingly betray it ||? And yet *the faithful of the Land* pay equally with the *disaffected*: and while the Former sit easy, and

Psal. 101. 6.

|| O Navis, referent in mare te Novi
Fluctus : Quid agis?

— Nonne vides, &c.

— Ac sine funibus

Vix durare Carina

Possint imperiosius

Equor?

Hor. Lib. 1. Ode 14.

con-

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contented, the Latter (who are the Occasion of this Demand, *murmur* and *repine*).

Let us then be always *jealous*, not of the *Crown*, but of its *Adversaries*, and encourage true *Loyalty* upon *Principle*: Let us curb Unreasonable Fears, and cast our Care upon the *Providence* of God, and trust to the *Wisdom*, and *Goodness* of our *Governours*.

3dly, and Lastly, In respect of the *Church*. It cannot but be the greatest *Reflection* upon the *Judgment* of any, who, in the least, suspect our *Holy Order*, as if *they* were wanting in their Duty of Exhorting, Perswading, and Exciting the People committed to their Care, to an *intire Submission* to his *Majesty*, and all in

1 Tim. 2. 2. *Authority under him*; and infuse such Principles as tend to *Peace* and

*Convocation-
Address.*

Unity. That excellent *Address* so lately deliver'd to his *Majesty*, not only reminds *Us* of our bare *Allegiance*, but seems to answer for the *Clergy*, that they will at all times *vindicate* his *Majesty's Prerogative* both in *Church* and *State*. So that a faithful Discharge of this Duty (which cannot, surely, be question'd, and now more especially, after a *second Attempt* offer'd against the *Constitution*) will *effectually silence* all *Objections*.

So happy will be our *Success*, that the Service of our *Church* shall be attended with greater *Constancy*, and *Devotion*: The Minds of our *Audience* dispos'd to be more and more *edify'd* by what they hear. And as an Addition

to

our pious Endeavours, the Performance of
his Duty will encourage others to come to
Church; will convince their Prejudices, an-
swer their Scruples, sweeten their Dispositions,
and bring them freely to our Communion. These
things lie in us, these things are possible for us
to do, and are, therefore, requir'd of us in the
Text. And this directs me to the

IVth and Last Particular; The Restriction or
Limitation in the Practice of the Duty of peace-
able Living; If it be possible, if it may be done
with Safety to all other Duties and Obligations
we are under.

Peace is one of the best of Blessings, and
preferable to any thing in the World, but Truth
and Vertue; we must do every thing that lieth
in us to obtain it, but give up our Principle,
and falsify our Duty. It is possible, that ma-
king Peace may but encourage Strife; that
too much Yeilding may support a contentious
spirit, and a present Peace may be the Occa-
sion of a greater Feud hereafter: And there-
fore in this, as in the Practice of all other
vertues, Prudence is to be our Guide. Where
the Temper of the Aggressor is insolent, there
Peace can be made, till he is first convinc'd
of his Error, by other means; till he is
brought to say, *It repents me*, and
then, and not before, *it is possible for*
us, and our Duty, to agree with him.

Luke 17. 3.

To

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To Conclude:

If by all that has been said, we resolve to continue *honest, charitable, and quiet Neighbours, loyal Subjects, and true Sons of the Church*, we shall certainly find the Advantages of it in our Minds, and Lives. For if we would but put our selves into that Frame which has been the Design, and the only Design of this Discourse, we should live with the greatest Ease, Security, and Quiet in the World.

Such Persons make no *Enemies*; and would be even *monstrous*, if they should ever have any. They are the common *Blessing* and therefore the common *Delight*, and Love of all Men.

Who is so void of human Nature, as to pick a Quarrel with him who is a Friend to every one? No Magistrate, no Government will ever be so cruel, as to cast an evil Eye upon *that Man, who lives a Life of Peace, who minds his own Business, and studies to be quiet.*

1 Theff. 4. 11.

And one would think, that the Spirit of *Discord and Division* should be laid aside everywhere, for who can pretend any real Grievances, that will not be immediately redressed, any Danger of our *Property* from *ARBITRARY POWER*?

Nothing, certainly, under all these happy Circumstances, will hinder us from Uniting

among

among our selves, but such an inveterate Spirit of Sedition; such an Enmity to the Established Government, as ought to be expos'd, and rooted out from amongst us.

Let us then, resolve to advance our Religion, and the Public Interest of the Kingdom. Let

us take care to be harmless, and Phil. 2. 15.
peaceable, to be humble, and dili-

gently Enquirers after that Knowledge, Jam. 3. 17.
which is from above, which is first pure,

and peaceable, gentle, easy to be entreated, full of
mercy, and good Fruits, without Partiality, with-

out Hypocrisy: And then we need not fear but
God will protect the Vine, which his own right

hand hath planted among us; that Psal. 80. 8.
the wild Boar out of the Forest shall not

eat it up; or the wild Beast of the Field devour
it; but that it shall, still, more and more, stretch

out its Branches to the Sea, and its
Roots to the River. Ver. 11.

Peace then shall be within his Walls, and
gentleness within his Palaces:

May they prosper that love him; Psal. 122. 6, 7.
May their Counsels be distracted, and their

treasures broken, who rise up against
him; who carry any Poison of Asps un-

der their Lips, to smite him secretly, Psal. 44. 5.
Rom. 3. 13,
14.

Who are framing any Weapons, where-
with to assault him openly. Psal. 58. 4.
Psal. 10. 7, 8,
9.

May his Majesty reign in the
hearts of his People, that encourag'd by their

E

Af-

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Affection, and Assistance, he may curb Insolence of all his Enemies.

May he live in *Glory*, to the longest Age Man; and may we all encourage him by love our Country, and the Welfare of it.

And being thus principled, and thus united we have just Grounds of Assurance, that notwithstanding the Threatnings of any poor, desperate Invader, or any Pretender whatsoever we shall appear not only terrible in their Sight but victorious in Action: God shall be glorify'd, our Religion safe, and flourishing, and the Kingdom happy, from their Resolution

be steadfast, and unmoveable, always
1 Cor. 15. 58. abounding in the Work of the Lord
forasmuch as they know that their Labour shall not be in vain in the Lord.

**FINIS.**

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